

# THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, OCTOBER 30, 1902.

VOL. IV, NO. 51.

The annual meeting of the Convention Board for making appropriations for the ensuing year will be held Tuesday, November 11th, in the mission rooms of Jackson Baptist church at 3 p. m. Communications intended for the Board should be sent to Secretary A. V. Rowe, Winona.

H. F. SPROLES, Pres.  
Z. T. LEAVELL, Rec. Sec.

The biographer of Phillips Brooks relates the following interesting incident concerning him:

**For Rich and Poor.** A poor woman, whose business was to scrub the floors of Trinity church, came to him about the marriage of her daughter, asking the use of the chapel.

"Why not take the church?"

"But that is not for the likes of me."

"Oh, yes, it is for the likes of you, and the likes of me, and the likes of everyone. The rich people, when they get married, want to fling their money about; but that is not necessary to be married at Trinity church."

And so the marriage took place in Trinity church, and the great organ was played as if it were the wedding of the daughter of the rich. That is the spirit which many churches need to be taught to imitate. The one place in which all classes and conditions of men should meet together and be placed on the same level of privilege is in the Church of Christ.—Ex.

This expression is becoming quite too current. It has all the while been very common among those who

**"The Church."** are not Baptists. But it seems that there is a growing looseness in its use of late among Baptists themselves. If by the expression one means the *spiritual*, and hence, *invisible* church of God, referred to in the language, "even as Christ also loved the church, and gave Himself for it; . . . that He might present it to Himself a glorious church," (Eph. 5:25, 27,) its use is correct. But if, by its use, one means the aggregate of all Baptist churches, then it is incorrect. If this is the idea sought to be expressed, it would be proper to say, *the Baptist denomination*; or more scriptural still, *the Baptist churches*—"the seven churches which are in Asia." (Rev. 1:4.) When speaking of the Baptist denomination, let it never be referred to as the Baptist church. This would evince intolerable ignorance or reckless indifference.

Baptists who are contending for a conservation of "the form of sound words," should be punctiliously accurate in expressing themselves on distinctive or pivo-

tal points, and more particularly, in matters ecclesiastical.

There are denominations which use the word *church* as embracing all of their communicants in a province or nation. These are manifestly at variance with the Scripture in polity, practice and nomenclature. On this point the Examiner pertinently remarks:

"There are churches in abundance, such as they are, but no 'church' except the invisible Bride of Christ, composed of true believers of every name."

He will keep thee as the apple of his eye. Deut. 32:10.

He will keep thy foot from being taken. Prov. 3:26.

Lest any hurt thee. He will keep thee day and night. Psal. 121:3.

He will keep thee as a shepherd doth his flock. Jer. 31:10.

He will keep thee from the evil that is in the world. John 17:15.

He will keep thee from falling. Jude 24.

He will keep thee from the hour of temptation. Rev. 3:10.

He will keep thee in all places whither thou goest. Gen. 28:15.

He will keep the feet of the saints. 1 Sam. 2:9.

He will keep thee in all thy ways, lest thou dash thy foot against a stone. Luke 4:11.

He will keep thee in the way, and bring thee into the place which he has prepared. Ex. 23:20.

He will keep that which thou hast committed to Him. 2 Tim. 1:12.—Watchword ang Truth.

It seems that the cherished dream of years, to purchase and properly equip a Confederate Soldiers' Home is in a fair way to be realized. The plan is for the United Sons of Confederate Veterans to raise a fund sufficient for the purchase of Beauvoir, while the Mississippi Division of the Daughters of the Confederacy have pledged themselves to repair and otherwise equip this historic place for a home where indigent, surviving ex-Confederate soldiers may spend their declining years in comparative comfort of mind and body. To raise this fund the various chapters throughout the State are giving entertainments and otherwise exerting themselves. Along this line the local chapter in Jackson will, on November 5th, give "Alice in Wonderland," hoping to realize from it several hundred dollars.

So far as we can ascertain there are now 18 Confederate veterans in poor houses, and many more who are supported by

private charities.

Let every one who honors the loyal, patriotic soldier aid in this undertaking, which is laudable, humane and philanthropic.

It will be better by a little effort from many to make the remaining years of the lives of these battle-scarred veterans comfortable and bright than to cover their graves with rich and costly flowers when they are dead. There is no law against doing both; but if one must be omitted let it be the decoration of the graves.

Send aid for this fund to Mrs. Helen D. Bell, Jackson, Miss.

God placed a sword in the hand of Gideon. He put trumpets in the hands of the soldiers under Joshua. He

put a needle in the hand of Dorcas. What has He placed in your hand? "To

every man his work," means that none shall be idle. Has He placed a shovel in your hand? Dig well in the ditch. Has He placed a pick in your hand? Toil faithfully in the mine. Has He placed your hand on the throttle? Look watchfully ahead. Has He placed in your hand, the saw? Build strong and good. Do not get discouraged because you cannot do some great thing. There are more little things to do than big ones. The thing done as unto the Lord will be the best thing that can be done. Do not lose heart in your work because you cannot be a Moses, a Joshua, a Paul, a Luther, a Knox. You may not be called to give the law on Sinai; you may not be called on to storm the battlements of Jericho; it may not be your privilege to preach the Gospel on Mars Hill; you may not be called to start a reformation; these things are only given to the few. The thing you can do best is the thing you are called to do. I went down into a coal mine once. Down, down the shaft I was lowered till 1,500 feet below the surface. All around was darkness, but I had with me a tiny candle. How brightly it shone in the darkness! The very blackness of the passage made its brilliancy more apparent. That little candle was of more value to me in that mine than an arc light. An arc lamp would have blinded; the candle gave light. My brother, be content to be a tiny candle in this world, but be sure you shine. A shining candle is worth more than an arc light that is not alive with the current.—Rev. W. B. Lower.

I came from God, and I am going back to God, and I won't have any gaps of death in the middle of my life.—George Macdonald.



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Jackson, Mississippi.

T. J. BAILEY, EDITOR AND MANAGER.

When your time is out, do not wish paper continued, drop as a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted here all over these amounts will cost one cent per word, which must accompany the notice.

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## The Pastor.

Everything depends upon the pastor, it is commonly said. The size of the congregation depends upon him. The spirituality of the flock depends upon him. The amount of money given to missions depends upon him. The condition of the Sunday School largely depends upon the kind of pastor the church has. The mission society depends upon him. The B. Y. P. U., and especially in its educational work, depends upon him. With all these, and many other things resting upon him, the pastor's office is no sinecure by any means, you may be sure. Many a time he will be taxed to his utmost to know what to do. Many a time will he be tired in body and mind and grieved in heart, because of the way things have gone, even when he has done his best.

If he succeeds, it is certain he must have strong and constant backing from his people. They must hold to his hands by prayer, by kindly words when he is weary of the load, by their presence at church morning and night, by calling on him in his home some day, when he is not looking for them half as much as he is for the second coming of Christ, which he prays may be so long delayed that he may lead thousands of souls to accept Him as their Savior, and, last, but by no means least, pay him your part of his salary promptly, and see to it that every body else does the same—for he needs a little money now and then just as other men do.

He wears a pleasant face many a time when a mighty storm is on his soul. He is annoyed by the way some of his people do, or by the way they do not do, and, were it not for the fact that he is charged by the Almighty, he would give up the whole business of preaching the Gospel in despair. These times call for wisdom and sympathy on the part of the people, for the man in their midst who is charged with the duty, the grand and glorious task of leading the people into the highways of holiness here amidst a crooked and perverse

world. He is with you when joy comes to your home, and he is with you still in sorrow and deep despair. Treat him kindly for his work's sake. Be intimate with him. Get up close to him. Find out his troubles and heart's desire and prayer to God concerning the cause. Invite him to your home. Go hear him preach, and after you have gone, hear him. Show your interest in the work by trying to get others to go. Be a co-laborer in the fullest sense of the word. Do all this and much more for Christ's sake, and the Gospel's, and for the souls that are lost in sin.

O, the crowns there will be given in heaven, for those who have stood like stone walls by the side of the man of God in all his work! Brother, sister, will you have one for this sort of standing by your pastor's side, even when all others would forsake him?

## After the Revival—What?

"The visiting brother" was invited, came, preached, the church was greatly revived, souls were saved, the saved were baptized, everybody was happy and the visiting brother took his departure, rejoicing in spirit over the great things that God had wrought through him. So far, so good—very good indeed; but what are you going to do now? Will you press on, or relax and go back to the low grounds on which you were tenting before the glad evangel came to you, with a message that moved you out into the hill country, where the atmosphere was heavenly, and everything more Christlike than you had known?

Whatever you do, don't go back. Keep on with the embattling hosts of the living God. Take down the "sword of the spirit" and buckle it on! Indeed, "put on the whole armor of God," which protects everything except the back, and go into the King's service, keeping your face toward the foe. The back being unprotected, to turn from Satan and flee before him, would be to invite all but sudden destruction. That good resolution you made while alone with God, keep. Be your pastor's friend and warmest supporter. Yea, be like Abraham, who was called the friend of God! And why was he so called? Because he was, indeed and in truth, God's friend. And what he was all of us may be by His grace.

It will take a great deal of effort to do all this. In religion, as in everything, "there is no excellence without great labor." If we are willing to "labor on" in the work that the Master has given us to do, as His followers, trying half as hard to get along as some of us do not to get along, how grandly we would all get along!

Then there were a great many "little lambs" brought into the fold during the meeting. These must all be looked after, with an eye that never sleeps, if they are to be kept in the good way in which they have started. Many churches are simply criminal in their neglect of the young boys and girls who join them during a revival, and at other times, as well. O, the nourishing that a church has to do when the

young folks come into the kingdom! As we swaddle the "new born babe" and exercise the most tender and affectionate care for its welfare, not leaving it for a moment, without still staying in hearing distance should it cry, so ought we to treat the young converts that come into the churches, bringing them up in the nurture and admonition of the Lord, with the most constant devotion.

But, alas! alas! some do not do this. As there are some homes where children are not very heartily welcomed, if one is to believe half of what he sees and a tenth of what he hears, so, it is to be feared from our conduct, we would just about as soon not had any accessions to our church, unless they, like Minerva from the head of Jove, could have come full grown. After the revival our real work begins. Then it is that every member, old and young, ought to volunteer for service for life, until the warfare is over and we answer to the roll call on high. Let's do it, all of us.

## The Oxford Convention.

It is an old song, but we must continue to sing it until all have learned it—every pastor in Mississippi, not to mention hundreds of others, ought to be in the Oxford Convention; if he can't be there in flesh, he ought to be there in spirit. It deserves well at the hands of every Baptist in the State. The "movement" has fought its way to the front, using no weapon but the "sword of the Spirit, which is the word of God." It is every man's friend. It proposes nothing new to the Scriptures. To the Bible, the simple, plain word of God, it is eternally anchored. It is the one text book always used. From the Scriptures it came, and by the Scriptures it stands till death.

Its object is set forth to be the unification of our people, their increased spirituality, their stimulation in Christian service, their edification in Scripture knowledge, their instruction in Baptist doctrine and history, and their enlistment in all missionary activities through existing denominational organizations. All this calls for untiring devotion to work, and is brought about only by hard study and continuous effort, on the part of the leaders especially. But it does not take a genius to do it, that is, a "smart man," or a "talented man." In every church can be found more than one man who can lead off in it, else the Lord would not let that church exist.

"Preparation for service" is the underlying thought in the Oxford Convention—its bedrock. Now, if you do not know anything about the "movement," and there are just about 99,000 white Baptists in Mississippi just like you, who do not know a bagatelle about it—go to the Convention! The very best B. Y. P. U. talent in America will be there to tell us all about it—it is a fact! Read the program, published in these columns last week, and you will be convinced. There will be no froth, "gush, splash nor mush" in this meeting. Go expecting a blessing, a mighty stirring within, and you will come home and your people will not know you; and, as it was with,

the man who "wist not that his face did shine," as he came down from a mountain interview with the Lord in the long ago, so may it be with you.

If 500 of us were to go and meet with the Lord while there, we, by the grace of God, could turn Mississippi right side up for the Lord in another year or so. Were we all to be caught within "the trade winds of the Gospel" our churches would be so quickened that we would do more for the evangelization of the world ourselves, than is now being done by all Southern Baptists combined! It is possible! Brother, sister, meet us at Oxford! Meet us there in the name of our Lord and Master! Amen!

## Notes and Comments.

"The paper-starting habit ought to be discouraged," says the editor of one of the leading papers in our Baptist Zion.

Sir Marcus Samuel, the mayor-elect of London, is a Jew, from which it would appear that that which is despised in Russia is esteemed very highly in England.

The Baptist Argus desires to continue to be a Baptist, but wants to be a Baptist in the easiest way possible.—Baptist Standard. If it is the right way, the easiest way is the best way. Brother Cranfill.

Dr. Carter Helm Jones, pastor of Twenty-Second and Broadway Baptist Church, Louisville, now has a salary of \$5,000! That is good, but his church could make it twice that much just as easy, never feeling it.

The President of the United States could not appoint an arbitration board for the coal strike without putting a Roman Catholic bishop on it—Bishop John Laster Spalding. Wonder if he is after the Catholic vote or the good of the country!

The latest from Nebraska is that the Supreme Court has ruled that the Bible can't be read any more in the public schools—which shows that Nebraska is a good place to leave. It is to be hoped that they are still permitted to read it in the pulpits.

Good for the Jap. Hoshan Sanjiro Shimizu has just been awarded first prize for excellence in the engineering department of the Armour Institute of Technology. He will receive his degree next June and proposes to settle in this country and practice his profession of engineering.

No, no, Waco, Texas! We cannot think of it. We cannot spare him from his present exalted place!—Baptist Argus. We would not want him, if you could spare him!—Baptist Standard. The cannot-be-spared man is always in demand, just as he should be.

Booker Washington's daughter has been excluded from Wellesley College, because she couldn't pass her musical examination. That's the way they discriminate against the negro up North. In Tennessee a hotel

keeper will not accommodate the negro because he is a negro. In Massachusetts he will not accommodate the negro "because the hotel is full."—Commercial Appeal.

Good. And in the schools they get rid of them by not letting them "pass" in music. The idea of Booker Washington's daughter not being able to stand her examination in music is ridiculous.

The First Church, Dallas, Texas, made an offering of \$3,000 to State Missions last Sunday! Good; but what is that among so many, and they, some of them, so rich! It is a good thing, however, to see the rich growing "in this grace also." A big church ought to do big things; even so, likewise, ought the little churches to do their best.

Our esteemed contemporary, the Southern and Alabama Baptist, is welcome to use any of the choice things it may find in The Baptist Standard, but we hope that in the future it will give us due credit.—Texas Baptist Standard, Oct. 23.

Read the following parallel lines and see if somebody else is not very nearly guilty of the same "deadly crime."—

The Episcopalians have sent Bishop Brent to the Philippines, with \$100,000, in hand, with which to erect a great cathedral in Manila. J. Pierpont Morgan, Senator Hanna and half a dozen more multi-millionaires are behind the scheme to raise \$1,000,000 for mission work in those parts. They have sent out a plea for their brother Episcopalians to help them. It is good to see these "captains of industry" turning their attention towards the cause of missions, and we trust that they may grow in the grace of giving until they shall be ashamed to ask help in raising so small a sum as a million dollars.—THE BAPTIST, Oct. 2.

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## The Matchless Evil Brought to Judgment.

BY J. B. GAMBRELL, In Standard.

The remarkable progress of prohibition in Texas during the last few months is awakening widespread attention. It is accounted for in many ways. That the great liquor combine is becoming alarmed for this territory is evident. The progress of the temperance cause is attributed to "long-haired preachers and short-haired women," to fanaticism and everything except the true cause. For one, I am quite willing that it may be charged up to preachers, women and the churches, though there are other great forces at work sympathetically with these. The churches will represent one set of ideas and the saloons another. The churches seek to save men, and by saving men to save all things. They seek to help men and by helping men to help all things. On the side of the churches in the irrepressible conflict are all the moral forces of the country. The home stands with the churches, while the brothels all stand with the saloons. The schools

stand with the churches, while every gambling hell in Texas stands with the saloons. There is a lining up of forces for a death struggle.

The present movement is the result of much education. All moral movements have their genesis and strength in sound education. The great campaign in the eighties was not a final defeat but a postponement. It sowed the seeds of moral reform broadcast over our wide territory. Since then, the forces have been gathering. The very methods of defeat as it was called, were educating. It was revealed that there was a coalition of vicious forces, dangerous, not only to public morals, but dangerous to law and every interest of civilization. Many laid the lesson to heart. Many who went wrong fifteen years ago saw by their connections and the methods employed, the degradation and danger in the great liquor combine. The backward look has had a converting power on them. When a man finds himself in a public contest lined up with all the destructive forces of society, against all the conservative forces, he has advanced a long way down hill not to have serious questionings in his own heart, as to the correctness of his course. A very able lawyer, whose county has just gone dry, said to me some weeks ago: "I was led off wrong in '87, but I have seen enough since. I want a chance to go right." There are thousands of others like him. One of the tokens of the effectiveness of that campaign is the fact repeatedly mentioned that every prominent politician who went wet in '87 has been retired from public life. Is it an accident? Hardly. But if it is an accident it is one liable to happen over and over, and it is sure to happen with increasing regularity as public sentiment is educated.

The agitation of the past had one effect always helpful to the right side. It caused people to look at the saloon. It belongs to the dark and not to light. Its works are such that secrecy is necessary, if it is to live. Hence the scenes and the back room. Every agitation of the liquor business makes for prohibition. In a city where prohibition had just been defeated the leading liquor dealer offered his business for sale, because, as he explained to a friend, there were people in the city who would not let the business alone, and every agitation carried "sentimental fanatics" over to the dry side. He said it was only a question of time, and it was, for that city has been dry for years.

In the work of education the saloons have rendered great service. They have completely taken one question out of the realm of reasonable debate. It is not any longer a question of regulation. They will not submit to regulation. They defy the law, and that continuously. They rule politics in the cities and elsewhere, and elect officers committed beforehand not to enforce the law. It is a question now of destroying the saloons or being ruled by them. This is the issue, and the saloons have made it. This is especially true of the liquor business as a whole, and in these days no saloon lives to itself. The business



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The Baptist Argus desires to continue to be a Baptist; but wants to be a Baptist in the easiest way possible.—Baptist Standard. If it is the right way, the easiest way is the best way. Brother Cranfill.

Dr. Carter Helm Jones, pastor of Twenty-Second and Broadway Baptist Church, Louisville, now has a salary of \$5,000! That is good, but his church could make it twice that much just as easy, never feeling it.

The President of the United States could not appoint an arbitration board for the coal strike without putting a Roman Catholic bishop on it—Bishop John Laster Spalding. Wonder if he is after the Catholic vote or the good of the country!

The latest from Nebraska is that the Supreme Court has ruled that the Bible can't be read any more in the public schools—which shows that Nebraska is a good place to leave. It is to be hoped that they are still permitted to read it in the pulpits.

Good for the Jap. Hoshan Sanjiro Shimizu has just been awarded first prize for excellence in the engineering department of the Armour Institute of Technology. He will receive his degree next June and proposes to settle in this country and practice his profession of engineering.

No, no, Waco, Texas! We cannot think of it. We cannot spare him from his present exalted place!—Baptist Argus. We would not want him, if you could spare him!—Baptist Standard. The cannot-be-spared man is always in demand, just as he should be.

Booker Washington's daughter has been excluded from Wellesley College, because she couldn't pass her musical examination. That's the way they discriminate against the negro up North. In Tennessee a hotel

## THE BAPTIST.

keeper will not accommodate the negro because he is a negro. In Massachusetts he will not accommodate the negro "because the hotel is full."—Commercial Appeal.

Good. And in the schools they get rid of them by not letting them "pass" in music. The idea of Booker Washington's daughter not being able to stand her examination in music is ridiculous.

The First Church, Dallas, Texas, made an offering of \$3,000 to State Missions last Sunday! Good; but what is that among so many, and they, some of them, so rich! It is a good thing, however, to see the rich growing "in this grace also." A big church ought to do big things; even so, likewise, ought the little churches to do their best.

Our esteemed contemporary, the Southern and Alabama Baptist, is welcome to use any of the choice things it may find in The Baptist Standard, but we hope that in the future it will give us due credit.—Texas Baptist Standard, Oct. 23.

Read the following parallel lines and see if somebody else is not very nearly guilty of the same "deadly crime."—

The Episcopalians have sent Bishop Brent to the Philippines, with \$100,000, in hand, with which to erect a great cathedral in Manila. J. Pierpont Morgan, Senator Hanna and half a dozen more multi-millionaires are behind the scheme to raise \$1,000,000 for mission work in those parts. They have sent out a plea for their brother Episcopalians to help them. It is good to see these "captains of industry" turning their attention towards the cause of missions, and we trust that they may grow in the grace of giving until they shall be ashamed to ask help in raising so small a sum as a million dollars.—THE BAPTIST, Oct. 2.

Big Money for Manila.—The Episcopalians have sent Bishop Brent to the Philippines with \$100,000, with which to erect a great cathedral in Manila. J. Pierpont Morgan, Senator Hanna and half a dozen other multi-millionaires are behind the scheme to raise \$1,000,000 for mission work in the islands. They have sent out a plea for their brother Episcopalians to help. It is good to see these "captains of industry" turning their attention towards the cause of missions, and we trust that they may grow in the grace of giving.—Texas Baptist Standard, Oct. 23.

## The Matchless Evil Brought to Judgment.

BY J. B. GAMBRELL, In Standard.

The remarkable progress of prohibition in Texas, during the last few months is awakening widespread attention. It is accounted for in many ways. That the great liquor combine is becoming alarmed for this territory is evident. The progress of the temperance cause is attributed to "long-haired preachers and short-haired women," to fanaticism and everything except the true cause. For one, I am quite willing that it may be charged up to preachers, women and the churches, though there are other great forces at work sympathetically with these. The churches will represent one set of ideas and the saloons another. The churches seek to save men, and by saving men to save all things. They seek to help men and by helping men to help all things. On the side of the churches in the irrepressible conflict are all the moral forces of the country. The home stands with the churches, while the brothels all stand with the saloons. The schools

stand with the churches, while every gambling hell in Texas stands with the saloons. There is a lining up of forces for a death struggle.

The present movement is the result of much education. All moral movements have their genesis and strength in sound education. The great campaign in the eighties was not a final defeat but a postponement. It sowed the seeds of moral reform broadcast over our wide territory. Since then, the forces have been gathering. The very methods of defeat as it was called, were educating. It was revealed that there was a coalition of vicious forces, dangerous, not only to public morals, but dangerous to law and every interest of civilization. Many laid the lesson to heart. Many who went wrong fifteen years ago saw by their connections and the methods employed, the degradation and danger in the great liquor combine. The backward look has had a converting power on them. When a man finds himself in a public contest lined up with all the destructive forces of society, against all the conservative forces, he has advanced a long way down hill not to have serious questionings in his own heart, as to the correctness of his course. A very able lawyer, whose county has just gone dry, said to me some weeks ago: "I was led off wrong in '87, but I have seen enough since. I want a chance to go right." There are thousands of others like him. One of the tokens of the effectiveness of that campaign is the fact repeatedly mentioned that every prominent politician who went wet in '87 has been retired from public life. Is it an accident? Hardly. But if it is an accident it is one liable to happen over and over, and it is sure to happen with increasing regularity as public sentiment is educated.

The agitation of the past had one effect always helpful to the right side. It caused people to look at the saloon. It belongs to the dark and not to light. Its works are such that secrecy is necessary, if it is to live. Hence the scenes and the back room. Every agitation of the liquor business makes for prohibition. In a city where prohibition had just been defeated the leading liquor dealer offered his business for sale, because, as he explained to a friend, there were people in the city who would not let the business alone, and every agitation carried "sentimental fanatics" over to the dry side. He said it was only a question of time, and it was, for that city has been dry for years.

In the work of education the saloons have rendered great service. They have completely taken one question out of the realm of reasonable debate. It is not any longer a question of regulation. They will not submit to regulation. They defy the law, and that continuously. They rule politics in the cities and elsewhere, and elect officers committed beforehand not to enforce the law. It is a question now of destroying the saloons or being ruled by them. This is the issue, and the saloons have made it. This is especially true of the liquor business as a whole, and in these days no saloon lives to itself. The business



is the mightiest combine on the face of the earth. It is a conspiracy against the laws of the State, a conspiracy to defeat law and to rule over the ruins of law, religion, public decency and all good. Is this denied? The evidence confronts us on all sides right here in Dallas.

Not only is the business in conspiracy to defeat law where saloons exist but it is in conspiracy to defeat law in dry territory. Every dry county must fight every brewery in Texas, and the combined power interests of America. To defeat law every saloon is a school of lawlessness where vice is persistently taught and encouraged. The evidence of all this is abundant and thousands of men who would vote for saloons, if they would keep the law, are dead against them, because they are dangerous to the State. They say it is a combine which must be smashed, and they are with the smashers. Very recently a man of large influence, who has always been anti, said I am for prohibition because the saloon men will not keep the law. The saloons are making many converts.

But in recent years, notably in the last twenty-five the business interests so potential in the past on the wrong side have come over to the dry side. The great railroad corporations, the factories and nearly every great business in the country has been won to prohibition by the exhibition of the plainest facts. Saloons are the great wasters of a city and a country. A large merchant in Mississippi was completely changed in this way. He was for saloons for business reasons, but he heard an argument on the other side. He then went to his books and found that in nearly every unpaid account for years there were large liquor items. The paid accounts were dry. He thought it over, and smoked to me, that while a gallon of liquor cost not over \$2 perhaps, it generally took several times that much time to drink it and get over the effect of drinking it. Whisky drinking, everybody knows tends to illness, sickness and lowers the productive value of any man. Besides, all the money which goes into the tills of saloonkeepers is so much out of the legitimate channels of trade. A farmer makes \$500 a year and spends \$50 of it for whisky. That \$50 would go for family support if it were properly used. The time is nearly out for any one to speak of the business value of the liquor business.

There is every reason for prohibitionists to thank God and take courage. We can win this State from the liquor combine. We are winning it. The saloon must come to judgment at the bar of public opinion and an enlightened public conscience. It is a dark and infamous business, for which not one good word can be honestly said. The cry of the blood it has shed enters into the ears of God. The time to force the fighting has come. Let every man take his place, especially every public man. We want no officer of the law in sympathy with the lawbreakers. We want no public servant whose influence is for this great combine against law and order, against public morals and public decency. Let men

take their stand with the churches, the women and the schools, the homes and all the institutions and forces which make civilization; or with the saloons, the gamblers, the brothels and all the forces which degrade civilization and blast the hopes of humanity. A man who is afraid to take a stand is a moral coward, and neither God nor good men have any use for a coward. Dallas, Texas.

#### Close Communion.

(Originally Intended for the Church of Which the Writer is Pastor.)

The partaking of the emblems, bread and wine, in a religious service, has been variously named, such as "The Lord's Supper," "Eucharist," "Sacrament," "Communion," etc.

"Eucharist" is derived from the Greek verb "to give thanks," referring to Matt. 25:27.

"Sacrament" is a Romish term, having, to those of that faith, a peculiar salvatory significance.

I. Cor. 10:16 explains the term "Communion," while for very obvious reasons the "Lord's Supper" is at once explicit and the most preferable of terms.

Several different theories exist in regard to this ordinance, showing the diverging tendency of the human mind, even when following a common leader.

**Transubstantiation:** The belief that the bread and wine are the very flesh and blood of Jesus; that in partaking of the elements, one partakes of the actual divinity of the Son of God. The elements are therefore adored. This explains why the cup is withheld from the laity, lest a drop of the actual blood of Jesus be spilled. Such is the Roman Catholic view.

**Consubstantiation:** Is a modification of the foregoing, made by Martin Luther, teaching that the bread and wine have united to them in a mystical way, the body and blood of Jesus. For example: An iron rod, drawn from the fire, is still iron, but has in it heat, which is the property of fire. So the bread has in it the divinity of Jesus.

This is the Lutheran view.

**The Baptist Belief** is that the supper is symbolic, there being neither divinity nor efficacy in the elements. The bread is bread whether on the table or in the mouth; so also the wine. One is neither morally better nor worse, by virtue of having partaken of, or having refused, the elements.

When Jesus said of the bread, "This is my body," He spoke as Hannah when she called God a rock. (I. Sam 2:2.) Jesus said, "I am the vine," "The bright and morning star," etc., etc., plainly meaning there were attributes possessed by Him which could be better explained by reference to these symbols. Hence "This (bread) is (a symbol of) my body."

As to the question of restricted communion: Opponents to the Baptists have called the latter "close communionists." So be it. The name "Christian" was given in contempt, but is now worn in honor. On the question of "close" communion, Baptists desire simply to ask one

question. That being answered, their demand then is "To the Law and the Testimony." In this way their case is established. The question is: Is the Lord's Supper restricted or unrestricted? It must be one or the other. It is presumed they who call Baptists "close," frown upon all attempt to restrict. They are non-restrictionists. Therefore, take away all barriers to the table and let everybody come. Welcome the moralist, he is a good man; admit the atheist who scoffs at God, but is as good as the moralist; let in the harlot, she is no worse than an atheist.

This is where non-restriction logically carries one. "It is restricted," do you say? Then it is "close." There must be lines drawn somewhere; some admitted and some refused. This is exactly the Baptist position. The principal issue among denominations is the extent of this exclusiveness. Where the restrictions are to be placed, the Bible must decide. As for the criticism against Baptists, for being "close," be it said, every denomination in Christendom is close. They all have limitations. Why, then, should one denomination be singled out to bear the brunt of ridicule for holding a principle which is held and practiced by all? Is this the brotherly love and Christian equity which these other denominations boast of possessing?

Dr. Jno. Hall (Presbyterian) wrote: "If I believed with the Baptists, that none are baptized but those who are immersed on profession of faith, I should, with them, refuse to commune with any others."

Pres. Dwight says, the supper is limited to a baptized church member. So Dr. Griffin and Dr. Hodge. The protestant Episcopal church limits it to such as are "confirmed" or ready and desirous to be. The Lutheran church says: Lutheran altars for Lutheran communicants only." Hibbard on Baptism, a Methodist theological text book, says: Baptists and pedo-Baptists "agree in rejecting from communion at the table of the Lord all who have not been baptized." And frankly adds: "The only question that here divides us is, what is essential to valid baptism."

All denominations are close communionists and it is but to advertise one's ignorance to speak of Baptists alone as "close." 'Tis frequently said by Baptists: "It is not close communion, but close Baptism." A church which sanctions sprinkling, pouring or immersion, all these, can consistently invite one to sit at the table who has been "baptized" by any one of these three modes, but a Baptist church cannot for she recognizes only one.

All who communed with Jesus were baptized by John's baptism (Acts 1:21, 22), which was immersion (Mark 1:9). Only they were baptized who were "made" disciples, (John 4:1). A disciple is one who obediently follows Jesus (Luke 14:27), and to be "made" is to be prepared (John 3:3). Such an one has repented, (Luke 13:3) and confessed Jesus publicly (Matt. 10:32) in baptism (Matt. 3:6).

To recapitulate: They who partook of the initial Lord's Supper were regenerated disciples who had been immersed, having publicly confessed their sins, and professed their faith in Jesus, as Christ (Matt. 16:16.) To which requirements Paul adds orderly church conduct (I. Cor. 11:18-28).

In face of these Biblical requirements, is it not unfair and un-Christian to ridicule a sister denomination, for not only consistently practicing what she believes true, but what is actually shown to be Scriptural teaching? Baptists are close and narrow. Yes! Never was there a more narrow teacher than Jesus of Nazareth, who insisted on His followers walking a "narrow way," entering through a "strait" gate, and who was so narrow as to refuse His own brothers admission (Jno. 7:5) into His Kingdom, because of unbelief. "Baptists are close and narrow." Yes: So is Christianity the most narrow of religions, teaching there is "none other way under Heaven, given among men," to be saved; so narrow as to say that Jesus alone is the true corner stone, asserting there is salvation in no other way than by building on Him. "Baptists are close and narrow." Yes! So is the Bible. Among millions of books, it claims to be alone inspired of God, and ignores all other works as apocryphal and unsafe.

The criticism that Baptists ought to be more fraternal is not well taken when referring to their failure to invite others to the Lord's Table. Then, of all times, fraternity is to be forgotten. "This do in remembrance of me," said Jesus, "Ye do show the Lord's death," said Paul.

Christians are at such a time, to think of naught but the death of Christ. It is not a time for friendship, but for devout musing on Calvary. The claim: "It is the Lord's Table; let all His people come," is also ill founded. Baptists answer: "Yes, it is the Lord's Table, and for that very reason we shall not ignore the restrictions which the Lord has placed upon His own table."

One may say Baptists unchristianize fellow-Christians, by this practice of non-affiliation. This charge is grossly unjust. There is no saving efficacy in the supper; hence no salvation is lost, if one fails to partake. Baptists do not claim religious superiority above their friends, by this exclusiveness; they only claim their friends have not been baptized. What of an immersed pedo-Baptist? Why not invite him? He is both inconsistent and disorderly, by believing in immersion, yet joining a church which does not.

Or, again: A member of Alexander Campbell's following—that body practices immersion exclusively. Why not invite him? Answer: That alone is valid immersion which is administered to a candidate who has been "made" a disciple by regeneration, through the Holy Ghost, which candidate has already repented, having confessed his sins. But the aforesaid constituency does not so immerse.

Tearfully be it said, there has arisen much ill-feeling against Baptists, over this question; people, ignorant of the true Baptist position, are made to stumble,

being kept from joining these churches by ministers of other names, on the plea, Baptists are close, narrow, bigoted! Thus a body of believers is made to bear a cross of contempt because of the ignorance of the public.

We Baptists believe the Bible is of God, by which book our lives are to be regulated; that we are responsible to Him alone for the way in which we interpret his teachings. If we are close, it is not toward others, but toward Jesus. Our song is "Close to Thee."

Though we are classed apart from others; though our position divides a wife from husband, or child from parent, it is with a single eye to glorify Him who loved us and gave himself for us; and our very opponents are made to admire our consistent fidelity to a belief, the practice of which costs us so dearly. We who suffer contempt prize the thought that for His sake we are ridiculed "all the day long." But what other alternative is there, when He said, "If ye love me, keep my commandments?"

"We glory in tribulations;" it is the price of our consistency. And much consolation is to be had when we realize we are "counted worthy to suffer shame for His name." Hard as it is, to be condemned, we reckon that the sufferings of this present world are not worthy to be compared to the glory which shall be revealed in us." Amen!

W. A. HAMLETT.

Rockdale, Texar, Oct. 22, '02.

#### Don't Miss Spilman and Leavell.

The Sunday School Institute held by Bro. Spilman, of our Southern Sunday School Board, and our own gifted Landrum Leavell, closed at Blue Mountain yesterday. If the people where these Institutes are to be held could know what is offered, they would certainly make much of the opportunity. If you are a Sunday School worker and are conscientious in your work, you can't afford not to attend this Institute if it is at all within your reach. I am a Sunday School Superintendent. Knowing as I now do what there is in an Institute held by Spilman and Leavell, I would go fifty miles to attend one rather than miss it, and it would have to be exceedingly important business that would keep me away. I had no idea that there was a man living who could give as much help and inspiration to Sunday School workers in one day's exercises as I saw Bro. Spilman give in Blue Mountain Church last Saturday. Bro. Leavell's address to our young people at the 11 o'clock hour Sunday was a benediction. He spoke on the "Call to Service" and the "Cost of Service," and it seemed to me that no earnest young man or woman could possibly hear that address without being willing to hear the call and anxious to pay the cost. I am sure that he touched and uplifted many young lives in the Blue Mountain schools.

These brethren are to spend the time from now to the 20th of November holding Sunday School Institutes in Mississippi.

This will extend the opportunity within reach of nearly all the Mississippi Baptists. Brother, don't miss the opportunity and don't let your people miss it. The Southern Sunday School Board is giving Bro. Spilman to our Mississippi people free. Let us show our appreciation of it. Our own State Convention has selected Bro. Leavell, one of our most consecrated and most efficient young Baptist laymen, to do this work for us. Let us rally to him. He needs our support and we need his help.

Sunday was our day for collecting the pastor's salary and other monthly expenses, and at the beginning of the service we took a collection for these purposes. At the close of the service we took a collection for the Sunday School Board, to be used especially in behalf of Bro. Leavell and his work. Our people gave something over \$30. I hope other churches will do better. This is in addition, however, to our regular collection for State Missions.

B. G. LOWREY.

#### Kosciusko Association.

This body convened with the Macedonia Church on Friday, October 17th, 1902. Capt. J. P. Brown was re-elected moderator and Bro. L. W. McCool clerk. The associational sermon was preached by Rev. J. E. Curry.

The churches were well represented while the business was conducted orderly and with dispatch. Capt. Brown makes a model presiding officer. He is, in fact, a model Christian gentleman and alive to all the demands of the Master for service. The reports of committees were good and ample time was devoted to their discussion. Upon the whole advance along all lines was marked. The reports on Missions, Foreign, Home and State, were discussed together. Quite a number of the brethren participated in the discussion. Among the number was the Sunday School field man, and he favored the body with a fine address. He clearly demonstrated his ability to talk missions as well as Sunday Schools.

L. P. Leavell, David Burney and O. M. Lucas were the visitors noted. The report on Publications heartily endorsed THE BAPTIST and urged that the people take and read their State paper. The plea of hard times is heard and this prevents many from reading it. Notwithstanding the hard times the list was enlarged and the tramp goes on his way rejoicing.

Sabbath, 9 a. m., the body closed up its business and the Sunday School work was presented by Bro. Leavell in an earnest and forcible speech. At 11 a. m. Bro. Henry Hurt occupied the stand in the grove, and the church was occupied by the writer. There were great crowds of people present, some heard the preaching and others. The entertainment was splendid. Dinner was served on the ground each day, while the homes of the people were thrown open at night. One brother, it was learned, entertained 26 one night. But enough.

The next meeting will be held at Unity Church, near West Station.

O. M. LUCAS.



## Why Do the Baptists Immerse?

R. A. VENABLE.

5th. Because the leading scholars of all denominations are free to admit and declare that the New Testament mode of baptism was immersion.

These are so numerous that only a few of the leading ones can be given in this connection.

(1) Dr. John Cunningham, a Scotch Presbyterian, in his *Coral Lectures* of 1886, said: "Notwithstanding the numerous references to baptism in the New Testament, there is not one passage in which the mode of its administration is described. But there is no uncertainty as to the matter. Baptism means immersion; and it was immersion. The Hebrews immersed their proselytes; the Essenes took their daily bath; John plunged his penitents into the Jordan; Peter dipped his crowd of converts into one of the great pools which were to be found in Jerusalem. Unless it had been so, Paul's analogical argument about our being buried with Christ in baptism would have had no meaning. . . . Immersion was the only mode of baptism in Apostolic times. No other would have been understood." (Pp. 173-190).

(2) Prof. McGiffert, Presbyterian, says of baptism: "With his deeper and more spiritual conception of the Christian's life, Paul attached a new and profound meaning to the rite, making it symbolize the death of the believer with Christ into the flesh, and his resurrection with Him into the new life in the Spirit. . . . The ordinary mode of baptism in the Apostolic age was immersion, as is proved not only by Paul's figure in Rom. 6:3, and 1 Cor. 10:3, but also by the teaching of the Apostles." (Apostolic Age, pp. 541-542).

(3) Dr. Philip Schaff, Presbyterian, says: "The usual form of baptism was immersion. This is inferred from the original meaning of the Greek *Baptismos* and *Baptismos*; from the analogy of John's baptism in the Jordan; from the Apostle's comparison of the sacred rite with the miraculous passage of the Ark and the escape of the Ark from the flood, with a cleansing and refreshing bath, and with burial and resurrection, analogies from the general custom of the ancient church which prevails in the East to this day." (History of the Christian Church, vol. 1, p. 468).

(4) Prof. B. Stevens, Presbyterian, says: "It is probable that the immersion of the body in water suggested to the Apostle's mind the analogy between the moral significance of the rite and the saving acts of Christ—death, burial, and resurrection—which were the ground of that ethical transformation which baptism symbolized." Again, he says of Col. 2:12: "Having been buried with Him in baptism, wherein ye were also raised with Him." "Here it will be noticed, the experience of being raised to new life with Christ is conceived as occurring when the believer emerges from the waters of baptism—an element of the representation which only implied in the corresponding passage in Romans." (Pauline Theology, pp. 332-

335). The whole trend of Prof. Steven's discussion of baptism commits him thoroughly to immersion as the form of New Testament baptism. It is hardly worth one's while to quote Drs. Chalmers and Campbell, for their declarations in favor of immersion as the New Testament baptism all know about. The same may be said of Calvin.

(5) Canon Lightfoot, a distinguished scholar of the Church of England, says in his Commentary on Colossians, chap. 3:1: "The sacrament of baptism as administered in the Apostolic age, involved a twofold symbolism—a death or burial, and resurrection. In the rite itself these were represented by two distinct acts, the disappearance beneath the water and the emergence from the water. But in the change typified by the rite there are two aspects of the same thing, like the concave and convex in a circle, to use an old simile. The negative side, the death and burial, implies the positive side, the resurrection." The most recent deliverances on the subject are to be found, (a) in the *International Critical Commentaries*, (b) *The Hastings Bible Dictionary*, (c) *The Expositor's Greek Testament*.

1. The International Critical Commentary is projected by Pedobaptist scholars with a well defined purpose. The editorial preface says: "The Commentaries are international, and interconfessional, and will be free from polemical and ecclesiastical bias. They will be based upon a thorough critical study of the original texts of the Bible and upon critical methods." The Baptists have always craved such a piece of work. Of the volumes now published there are six. Five of these deal with baptism to a limited extent. On Col. 2:12, this is said: "We have the same figure in Rom. 6:3, 4, which may almost be regarded as a commentary on this passage. The figure was naturally suggested by the immersion in baptism, which St. Paul interprets as symbolical of burial, the emergence similarly symbolizing the rising again to newness of life. . . . It is only when we take the two simplified, 'the death' unto sin and the 'new birth unto righteousness,' or the putting off of the old man and the putting on of the new, that baptism can be identified with the circumcision not made with hands; for circumcision also signified the entrance into a holy state, as well as the separation from a state of nature" (in *Loco*).

The following language is found in the volume on 1 Peter, 3:19: "St. Peter has been thought to mean that in baptism we are saved by water, and therefore Noah was saved in the same way. But St. Peter, on the contrary, says here, in this particular figure, that we pass through the water of baptism into safety, as Noah passed through the flood into the ark. Similar language is used elsewhere of baptism. 'Our fathers all passed through the sea, and were all baptized unto Moses in the cloud and in the sea,' 1 Cor., 10:1, 2. Here the figure also is substantially the same, that of escape through the water. In Rom. 6:3, again the water represents, the death of Christ, through which we pass

to the resurrection. In all these figures the stress is laid, not on the water, but the going into, or under the water, and the rising from it and the leaving it" (in *Loco*). Gould on Mark 1:9, says: "Into the Jordan. The preposition [into] here coincides with the proper meaning of the verb [*baptizo*] indicating that the form of the rite was immersion into the stream. The preposition, *ek*, in the next verse—going up out of the water—implies the same (in *Loco*). Of the classic passage of our effusionist friends, found in Mark 7:4, he says: "Unless they bathe."—Am. Rev. The contrast between this and the preceding case is indicated by the *apo agoras, from the market place*. These words are put first, in order to indicate that this is a special case, inasmuch as in the market place they would contract special defilement, owing to its being a place of public resort, where they would meet all sorts and conditions of men. This case would require special treatment, denoted by the difference between *nipsantai* to *cheiros* and *baptisantai*, they wash their hands and wash themselves all over. This case required the washing of the whole body. Moreover, Edersheim says that immersion of the things washed was the Jewish ritual provided in such cases" (in *Loco*). In this interpretation, the author is in agreement with that prince of exegetes, Meyer, who says: "In this case *can me Baptisantai* is not to be understood of washing the hands, but of immersion, which the word in classic Greek and in the New Testament everywhere denotes, i. e., in, this case, according to the context: *To take a bath*. Having come from market, where they have contracted pollution through contact with the crowd, they eat not, without having first bathed. The statement proceeds by way of climax; before eating they observe the washing of hands always, but the bathing, when they come from market and wish to eat" (in *Loco*). Of this custom among the Jews in our Lord's time, Prof. Schurer gives an extensive treatment, based upon Rabbinical sources, in his *JEWISH PEOPLE IN THE TIME OF JESUS CHRIST, Division Second*, vol. 2, pp. 90-125. Too long to be quoted, but decisive of the meaning of Mark 7:4.

Prof. Plumer, on Luke, says of Luke 3:7: "Its [John's] baptism exceptional character consisted in, (1) Its application to the whole nation. (2) Its being a preparation for the more perfect baptism of the Messiah. It is only when baptism is administered by immersion that its full significance is seen. *Baptizo* is intensive from *bapto*, like *ballizo* from *ballo*. *Bapto*, I dip; *baptizo*, I immerse" (in *Loco*).

Prof. Sunday, in his Commentary on Romans 6, paraphrases verse 1-6, as follows: "Surely you do not need reminding that all of us who were immersed or baptized, as our Christian phrase runs, *into Christ*, i. e., into the closest allegiance and adhesion to Him, were so immersed or baptized with a special relation to His death? I mean that the Christian, at his baptism, not only professed obedience to Christ, but enters into a relation to Him so intimate that it may be described as actual union. Now, this

union, taken in connection with the peculiar symbolism of baptism, implies a great deal more. That symbolism recalls to us with great vividness the redeeming acts of Christ—his death, burial, and resurrection. And our union with Christ involves, that we all repeat those acts, in such sense as we may, i. e., in a moral and spiritual sense, in our own person. When we descended into the baptismal water, that meant that we died with Christ—to sin. When the water closed over our heads, that meant that we lay buried with Him, in proof that our death to sin, like His death, was real. But this carried with it the third step in the process. As Christ was raised from among the dead by a majestic exercise of divine power, so we also must from henceforth conduct ourselves as men in whom has been implanted a new principle of life" (in *Loco*).

So we have the International Critical Commentary, the best expression of modern scholarship, planting itself firmly on the immersion side of the controversy. The editors are Pedobaptists, and so all the contributors from whose works the above quotations have been made. These men are too learned and too candid to trifle with the question. Indeed, there is no question with them. New Testament baptism was immersion of the believer in water. This and nothing more, and nothing less.

## Sunday School Notes.

The Sunday, Oct. 12th, was spent with the church at Greenwood. Arthur Flake, of Winona, was present. The morning was given to discussions of Sunday School work. The afternoon and evening were spent with the young people, and a Union of 23 members was organized.

En route to the Coldwater Association, well attended evening services were held at the Grenada First Church and the Sardis Church.

The Sunday School committee of the Coldwater Association is already planning for Institutes at several central points. The committee is Brethren Ellis, Bunyard, and Hewey, and their motto is "Forward."

Sipsey Association is the only one we have attended, that has had a committee at work for organization, and had a statistical report of the schools in the Association read by the chairman of the committee. The report showed an increase of enrollment of 50 per cent. over last year.

This aggressive work is the result of the time and energy of the veteran Sunday School worker—Capt. J. P. Brown, of Kosciusko. He believes that "the breath of the children is the life of the church," and takes time to visit churches that have no schools.

Ten copies of "The Pastor and the Sunday School" were bought by Sipsey Association.

L. P. LEAVELL,  
S. S. Missionary

## The Price.

We pay a price for boots and shoes; for calves and horses. Men pay for glory or shame. Israel became heinous to view for Achan's sin; and Achan himself paid the

price of his wedge in the death of his life. Israel also paid for her faith in forty years' wanderings, and then entered her glory. She could then compass Jericho. She could, in faith, obey the "Prince of the Lord's host" and march for the Lord. And then the "price" came. Out of respect to the Lord, Joseph came to sit upon a throne, and Daniel, on his knees, spread the name of his God throughout the king's realm. But he must first meet the king's decree and the lions. But the decree was human, and the lions were tamed. God often tames them.

God has paid for me: "Ye are bought with a price." I am a slave—free slave. My Master calls Himself "the Truth"; and "If the Truth shall make you free, ye shall be free indeed." On Calvary I see my "Price"; and now, "we love Him," and our "neighbor"; we help the poor, and in joy, heed His words: "Go into all the world," even at the "price" of much goods. He says: "If ye love Me, keep my words." So, then, this will we do, though "others do as they may."

Let's pay the "price;" 'twill do us good.  
J. E. PHILLIPS.

## New Hope.

We had a good time at New Hope, Zion Association, on Saturday and Sabbath the 18th and 19th inst. Received by letter 2. Recited in Sabbath School 108. The church gave for foreign missions \$22.30.

The Sabbath School collection for home and foreign missions went up to \$10.50. Made the humble pastor glad with a liberal contribution to his salary, and we were all made to feel happy. In this church are some of the very "salt of the earth." Our beloved Brother J. T. Prior, of Slate Springs, ex-moderator of this association, was thrown from his horse last Friday, 17th inst., and seriously, if not fatally, hurt. His affectionate children have all been called to his bedside, and skillful physicians are doing all they can to relieve him and many prayers are being made for his recovery.

May greatest blessings attend the editor and his noble work through THE BAPTIST.  
A. B. HICKS.

## Evangelistic Efforts.

Bro. H. J. Vanlandingham and I have just closed a revival season with the church at Louisville, county seat of Winston. It was gratifying to find Bro. Van and his people enjoying each other in strongest Christian confidence and affection. Three more engagements bring me to my winter vacation. Will be at Charleston, county seat of Tallahatchie, with Bro. W. H. Carder, Oct. 19-26; at Belen, county seat of Quitman, with Bro. V. H. Nelson, Nov. 23-Dec. 3.

E. B. MILLER,  
West Point, Oct. 17, 1902.

## Gallman.

Another good week with us here. Bro. J. B. Quin preached for us every night last week, including three day services. His ser-

mons are far above the average for a young man, and Bro. Quin made many friends during his stay among us. His sermon on Thursday night from the text, "Be sure your sin will find you out," will linger long in the minds and hearts of all who were fortunate enough to hear it. One and all regretted to see him leave Saturday night. Bro. Cohron filled his regular appointment yesterday, preaching two masterly sermons. His sermon at night to young men, from the text, "Wherewithal shall a young man cleanse his way, by taking heed thereto according to thy Word," was simply grand beyond description, and we hope and pray that it will accomplish much good in the future.

We gave Bro. Cohron a unanimous call for half time another year yesterday. We take courage and go forward, expecting great things from the Lord's hands.

C. S. CURTIS.

Gallman, Miss., Oct. 20.

## Gunnison.

The first week in October, Rev. J. B. Lawrence, of Brownsville, Tenn., was with us to preach the Gospel. God was with him. His preaching was sound and scriptural. Much good was done. The interest grew every service. The work begun is still going on. Four were added to the church.

In behalf of the church, I am requested to say to all those who have aided in the building of our beautiful church house, that it is completed and paid for, and that we are very grateful to every one who has in any way helped in the work. God bless you all, is the earnest prayer of the church. Pray for us.

Fraternally,  
W. S. ALLEN.

## The Louisville Meeting.

Our protracted meeting with the Louisville church began on first Sunday in October, and continued ten days. Rev. E. B. Miller did all the preaching. The revival of the church was perhaps, the most thorough that it has ever experienced. Ten were added to the church. Six were baptized, leaving one unbaptized, two very influential persons joining by letters, and one received under watch-care. Bro. Miller's preaching is very instructive—rather profound—doctrinal rather than emotional, and is calculated to tone up, indoctrinate and edify Christians.

In addressing the unconverted he constantly insists on their accepting Christ, and makes very clear the difference between a merely intellectual exercise as to the facts of Christianity, and accepting Christ as a personal savior. Bro. Miller has served in three pastorates—eighteen years in all, and is free from many objections brought against modern evangelists. He was my pastor for two years and I know him well. The church and people at Louisville showed their high appreciation of his services by paying him sixty-three dollars in cash—being double the amount ever before paid a man for holding a meeting with that church.

H. J. VANLANDINGHAM, Pastor.



## Books.

[Any book reviewed in these columns can be had by enclosing to THE BAPTIST, price paid. Let THE BAPTIST have your book patronage. We will treat you the best we can.]

**NORMAL STUDIES FOR SUNDAY SCHOOL WORKERS.** Volumes I. and II. of this series of Bible Studies have just reached the reviewer's desk. Vol. I. is written by Rev. B. W. Spilman, field secretary of the Sunday School Board. It is divided into three parts: (1) Sunday School History and Methods, (2) Sunday School Management, and (3) Teaching and Teachers. These divisions are divided into 20 chapters. Every phase of the great Sunday School work fairly glows under the touch of Dr. Spilman's facile pen, resourceful brain, and consecrated heart. No one who appreciates his responsibility as a Sunday School worker and who desires better preparation for the work, can afford to be without this really helpful little book. Dr. Spilman is a prince among Sunday School workers, and the writing of this much needed manual has brought Southern Baptists under obligation to him. This work contains about 100 pages and can be had from the Miss. Bap. Pub. Co., Jackson, Miss. for 25 cents.

Vol. II. of this series is written by Hight C. Moore, of N. C., and is devoted to the study of the books of the Bible. It suggests an arrangement by which the Old Testament can be read through systematically in 6 months and the New Testament in the remaining 6 months, thus completing a full Bible course in one year. The divisions indicated and the many useful hints and suggestions can not fail to greatly aid one anxiously desiring a knowledge of the Book. It is an elementary study of the Bible by books, and constitutes a year's course of weekly lessons for normal classes, young people's meetings, Bible classes, and individual students. Send 30 cents to Miss. Bap. Pub. Co., Jackson, Miss., and this charming little work will be prepaid to you. 134 pp.

These two books are neatly bound in board covers.

Send on your orders.

**HOW TO ATTRACT AND HOLD AN AUDIENCE.** Every clergyman, every lawyer, every teacher, every man or woman occupying an official position, every citizen and every youth who is likely ever to have occasion, in committee, or in public, to enlist the interest, to attract and hold the attention of one or more hearers, and convince them, every person who ever has to, or is likely to have to "speak" to one or more listeners, will find in this new book a clear, concise, complete handbook, which will enable him to succeed.

If you have the "gift" of oratory this book will enable you to perfect it. If you are an indifferent speaker, you can become a finished one by accepting this book's guidance. If you are a beginner, but ambitious without this book will serve you as a guide-post to success, and by a path escaping the many embarrassments which discourage the novice.

Thorough, concise, methodical, replete

with common sense, complete—these words describe fitly this new book; and in his logical method, in the crystal-like lucidity of his style, in his forceful, incisive, penetrating mastery of this subject, the author, Dr. J. Berg Esenwein, head of the English Department in the Pennsylvania Military College, has at one bound placed himself on a plane with the very ablest teacher authors of his day. Price \$1.00 postpaid. Can be ordered direct from the Miss. Bap. Pub. Co., Jackson, Miss.

## Our Normal Studies.

The Sunday School Board at Nashville, Tenn., is publishing a series of booklets in its normal course. Two of them are now ready as follows:

Vol. I. The Sunday School; its history, methods, management, teachers and teaching. By B. W. Spilman, field secretary. 16mo, pp 92. Price 25 cents single copy, per dozen 15 cents each.

Vol. II. The books of the Bible; an elementary study of the Bible by books; a year's course of weekly lessons for normal classes, young people's meetings, Bible classes, and individual students. By H. C. Moore, Newbern, N. C. 16 mo, pp 134. Price 30 cents single copy, 22 cents each per dozen.

Other volumes will follow until the series is completed. They are neatly bound in board and are well adapted to their high purpose in normal work. The Board issues these books in the line of improving our Sunday School condition by securing better teachers and teaching.

The price is purposely placed very low so as to give the booklets wide circulation. We earnestly solicit co-operation in this movement. Our field secretary, Bro. B. W. Spilman, will be glad to give further information to any who may write to him.

Speaking broadly as to the Sunday School condition, we need more schools, larger schools, and better schools. This will give us glorious results in our denominational life and work.

J. M. FROST,  
Nashville, Tenn.

## Leaf River Association.

The Leaf River Association met on the 18th of Oct., at Buffalo Church, in Green County, Miss., in its 12th annual session. On Saturday morning the delegates came in from every direction, and after some time greeting and talking with each other, the choir met in the house and began to sing, and Association sermon was preached by the writer of this piece, after which an intermission was given and dinner on the ground.

After which we assembled back in the house with our former moderator, R. W. Prine, in his place, called the Association to order. The churches were all represented by letter and delegates. The election of officers resulted in the re-election of R. W. Prine, moderator, and J. L. Davis, clerk and treasurer. A committee on preaching was appointed from the chair and preaching arranged as follows:

W. K. Red and R. B. Lee to preach at stand Saturday evening, J. P. Merritte at house Saturday night, D. B. Boothe on Sunday at 11 o'clock to a large and attentive congregation, which was fine. He is a soul sticer, and much good was done. After preaching two collections were taken, one for missions, which resulted in \$19.00, one on sustentation, for the benefit of Thomas Havard, a worn out minister of our body, which resulted in \$26.50. We again had dinner, a feast to all.

At 2 p. m. Sunday W. W. Easley preached to a scattered crowd, which was a failure. On Sunday night the writer again preached here and J. P. Merritte at Washington Church.

On Monday morning delegates met at house, when different reports were brought in and read and discussed with much interest, such as missions, education, religion, and sustentation. Two other collections, one for missions, one for sustentation. More than \$70.00 was collected at this sitting of the Association for these two purposes. This is by far the best meeting our body has ever had, and a good feeling was manifested toward the State Convention and its work. I am glad to note that our people in this part are looking at higher plains of Christian living and a development in church work. Mission work and Christian education will be better looked after in near future. The next session of this Association will be held at Cedar Grove Church, Green county.

Brethren, pray for us, that we may continue to improve and advance the Master's cause in this part.

Fraternally Yours,  
C. M. BRELAND.

## Vote and Pray.

Prayer is a fine thing. We like fine things. We like them all the time. It is in our natures. Prayer is such a fine thing that "men ought always to pray and not to faint."

Voting is a fine thing. Voting reminds me of my citizenship—that I am a part of the land—a factor in a great whole. Every man ought to vote. The great Broadus always voted—said he owed it to his country, of which he was part.

Voting and praying should live together; the latter the guardian of the former; the former the ward of the latter.

Many reverse the order—vote and then pray. They beg the Lord to remove evil, to "grant righteousness in our midst," when their own votes aided in placing lawless men in charge of the laws, and men without backbone. A lawless man, with the laws in his hand, is dangerous; and one without a backbone is a monstrosity; and a Christian, voting for either, is in league with the devil. The devil is for anarchy, debauchery, and ruin. So is the lawless man; and the one without a backbone, with a ring in his nose, is led "captive by Satan at his will;" and the Christian, voting on this line, decks himself with infernal plumage.

Wise men pray and then vote, and are spared much of after-prayer and of humiliation.

J. E. PHILLIPS.

## Natchez.

Every Baptist in the State should thank God for THE BAPTIST; it is the best paper we have ever had. We should pray for its continued success and send in our money to support it.

The article of Bro. H. M. Long, Columbus, on "Close Baptism," is worth the price of the paper and much more.

Let every one reread it. He states the truth both logically and scripturally. On this rock of truth we must stand till the Master comes again.

The First Church of Baton Rouge, La., has invited the writer to hold a series of revival services to begin the 26th inst., which invitation is accepted.

Our church building, which is being made practically new, will be completed by Dec. 1st. It will be one of the largest, handsomest buildings in the State. It will cost about \$8,000.00. All who have contributed to our building fund will rejoice when they gaze upon this imposing structure. Not fewer than twenty people have joined our church in the past two months, three of these by baptism. The Lord's work goes right along, even while we are worshipping in the court house. Come to Natchez when you can, and you will find one of the most progressive little cities and one of the best Baptist churches in the land.

G. B. BUTLER,

Oct. 25, 1902.

## Hattiesburg Sunday School Institute.

I have received the names of several from the surrounding country who promise to attend our Sunday School Institute here, Wednesday and Thursday, Nov. 5 and 6.

To all interested in the Sunday School work: Brethren and sisters, we will be glad to have you attend this Institute. We will gladly give you a home while you attend this meeting provided you will send us your name.

The meeting will be in the hands of Dr. Spilman, of Nashville, Tenn., and our Prof. Landrum Leavell, State Sunday School Secretary. These brethren will be free to conduct the meeting in that way they may consider best.

You will be much benefitted by attending. You will receive an inspiration and an impetus in Sunday School labors. Moreover, we will be wiser by counseling together about the work.

Let us all pray for the guidance of the Holy Spirit in this meeting.

Yours for Sunday Schools,  
I. P. TROTTER.  
Hattiesburg, Miss., Oct. 25, 1902.

## An Expression.

I received my paper (THE BAPTIST) today, went to my study, and read it right through from beginning to end. Yes sir, I read long articles and short, big and little, news notes and all. Why, sir, I even read the editorials, and didn't skip all of the advertisements. So I have the impression all at once. After reading it this way, the sum total of the impression on me is good.

It is the best paper published for Mississippi Baptists, and compares favorably with any other paper I read. If I could take only one, it would be THE BAPTIST. It is cheap enough at its present price. It links Mississippi Baptists together from one end of the State to the other. It is a news letter from the great brotherhood. Let us put it into 5,000 more homes by Christmas. We can it we will push it.

Fraternally,  
J. N. McMILLIN.

## Liberty.

Yesterday was a good day for us at Liberty. Services at 11 a. m. by pastor and a splendid collection for ministerial education. At 3:30 p. m. in the afternoon the pastor buried with Christ in baptism two noble young men. And again at 7 p. m. the pastor preached on "Faith is the Victory" and one bright and sweet little girl presented herself for baptism. God bless the boys and girls who are giving their lives to God for service, the very best thing for any one to do. God bless THE BAPTIST; it is getting better all the time.

J. B. QUIN.

Smithdale, Miss.

## Crystal Springs.

We had a good day Sunday. The interest was so deep at the night service that we decided to protract services for a week, at night only, with the pastor to do the preaching. We do not expect a large ingathering, as the available material is limited, but we are praying and expecting a gracious revival of the church.

I trust our friends who read this will pray for us.

Very truly,  
W. A. McCOMB.

Oct. 27, 1902.

## Magnolia.

We have just closed a good meeting at Magnolia. There were ten additions—5 by letter and 5 by baptism. Bro. Crouch, from Corinth, did the preaching, which was scriptural and strong. The last day of the meeting we raised something over \$800, which wipes out the old church debt. The church is now in a position to build a pastor's home, which some of the brethren are seriously considering.

J. E. THIGPEN.

## On to Oxford! Nov. 12, 13, and 14.

A rate of one and one-third fare for the round trip to Oxford has been secured, upon the certificate plan. Delegates will pay full fare going and secure certificate from your local agent. This certificate, when signed by the Secretary of the Convention, will entitle you to one-third fare returning.

L. P. LEAVELL, Secretary.  
Oct. 20 1902.

About 200 young women at Waremmé, in Belgium, have formed a club known as "The Swallows." Each member has given her word of honor never to marry a man addicted to drink.

## French Camp.

Two good services at French Camp 4th Sunday. A large and attentive congregation in the morning; a packed house at night. Baptized one. With a sad heart I go to McCool today to conduct the funeral services of Bro. Charlie Black. Bro. Black was a promising young man, a member of the McCool church.

W. H. H. FANCHER.

## At Anding.

The third Sunday of November. Let everybody come and hear Dr. Spilman and Secretary Leavell. They will spend the day and we will have "dinner on the ground." We heartily invite and urgently urge every one, far and near, to come. They will lift us up in Sunday School work. Do not fail to come.

J. E. PHILLIPS.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.

## Collins.

There were 24 accessions—6 for baptism. Since January the church has grown from 30 to 75. At the close of meeting we raised \$350.00 on church debt. We have a magnificent house, and a noble people are making it their home.

The church takes half of the pastor's time after December. Prospects for the future are bright. Bro. J. P. Williams did the preaching for us during the meeting, and to say that it was well done is to put it mildly. Bro. Williams is a great man. He possesses all the elements of a successful preacher. We all love him dearly.

T. D. BUSH.

Strive to keep alive in your breast that little spark of celestial fire called conscience.—George Washington.

A reform which is sweeping over India is the abolishing of bar-maids from drinking places. Calcutta has just followed in the footsteps of Rangoon. This step has been brought about through the W. C. T. U. of Bengal. A large proportion of these bar-maids in India are English and Irish girls, taken there for ostensibly honest employment.—Ram's Horn.



## THE HOMER.

## Step By Step.

I cannot view the distant shore,  
Nor divine the beyond the sun,  
I know not whether storm or sun,  
My way, or sun and flood,  
But light enough shines on my path,  
To dispel all the shadows,  
And by its guidance step by step,  
I, trusting, my way pursue.  
No giant's strength is mine to take  
My way, or lonely fen and moor,  
With endless stiles—to cross the heights,  
And quell, with lightning, the foe,  
But strength enough is given me,  
To bear my cross with patience,  
To hold my path beyond the reach  
Of any evil influence.  
And though I am ever weak and sad,  
And from the right path stray,  
One who is ever true and kind,  
Walks with me and directs me,  
And having of the present, I say,  
I do not further crave for aid,  
Enough if I may, step by step,  
Keep in the guidance of His hand.

E. A. O. O. G. G. G. O. R. Y.

## Wanted, a Minister's Wife.

Wanted, a perfect lady,  
Delicate, gentle, refined,  
With every beauty of person,  
And every endowment of  
Fitted by early culture  
To move in fashionable life.  
Please notice our advertisement.  
"Wanted, a minister's wife."  
Wanted, a thoughtful woman,  
Who will be her husband's  
(Shall we see her money)  
By extravagant, stupid  
Who cuts the daily expenses  
With economy sharp as a  
And washes and scrubs in  
"Wanted, a minister's wife."  
A very domestic person;  
To call on her must not be  
It has such a had appearance  
For her to be smiling at  
Only to visit the parish  
Every year of her life,  
And attend the funerals and  
"Wanted, a minister's wife."  
To conduct the ladies' meetings,  
The sewing circle, attend  
And whenever work for the  
Her ready assistance to  
To clothe the destitute children,  
Where sorrow and want  
To hunt up Sabbath school  
"Wanted, a minister's wife."  
Careful to entertain strange  
Traveling agents, and  
Of this kind of "angel" visits.  
The ladies have had so  
As to prove a perfect nuisance.  
And "home these plagues  
Can soon be sent to their  
"Wanted, a minister's wife."  
A perfect pattern of piety,  
To all others, spending  
But never disengaging the  
By looking shabby in dress,  
Playing the organ on Sunday,  
Would aid our lordable  
To save the society's money.  
"Wanted, a minister's wife."  
Domestic and devoted.

A generous old German once  
said: "I like to give largely.  
Ven I givs willingly it joys me  
so much that I givs again."

## To Laugh At or Not.

On toast.—McJigger—The robin  
is a very timid bird, isn't it?  
Thingumbob—I guess so. At  
any rate the average restaurant  
cook can make it quail.—Phila-  
delphia Press.

It was the first time the four-  
year-old Willie had ever seen a  
snake; and, as, it writhed and  
scurried along he ran into the  
house to tell of his discovery.  
"O mamma," he exclaimed,  
"come here quick. Here's a tail  
wagging without any dog."—  
Exchange.

"Delighted to see you, bishop!  
Down for rest, I presume?"

"Yes. I've been in the slums  
for a month."

"Indeed! But then it's never  
too late to mend, you know."

"This wireless telegraphy re-  
minds me of a groundless quar-  
rel."

"What possible connection is  
there between the two?"

"It's practically having words  
over nothing."

"Uncle," said the scientific  
youth, "don't you know that  
you ought to have your drinking  
water boiled, so as to kill the  
microbes?"

"Well," answered the old gen-  
tleman, thoughtfully, "I believe  
I would as lief be an aquarium  
as a cemetery."

They put up an epitaph in one  
of the London cemeteries which  
equals in path and exactitude  
anything of the olden time. Over  
the grave of a dentist run the  
lines:

"View this gravestone with all  
gravity,  
J. is filling his last cavity."

## A TEXAS WONDER.

## Hall's Great Discovery.

One small bottle of Hall's Great Dis-  
covery cures all kinds of kidney and  
bladder troubles, removes gravel, cures  
diabetes, seminal emission, weak and  
lame backs, rheumatism and all irregu-  
larities of the kidneys and bladder in  
both men and women, regulates bladder  
troubles in children. If not sold by your  
druggist, will be sent by mail on receipt  
of \$1. One small bottle is two months'  
treatment, and will cure any case above  
mentioned. Dr. E. W. Hall, sole manu-  
facturer. P. O. Box 629, St. Louis, Mo.  
Send for testimonials. Sold by all drug-  
gists.

## Read This.

MARTIN, TENN., June 3, 1901.

This is to certify that I have used  
Hall's Texas Wonder for kidney trouble  
and have never found anything its equal.  
Its merits are wonderful. Try it, as I  
did, and be convinced.  
REV. R. C. WHITNEILL.

## Dr. H. H. HARRISON,

Practitioner in the City of Jackson.

Office and Consulting Rooms over Har-  
rington's Drug Store, 338 West Capitol  
Street. Near the Edwards and Lawrence  
Hotels.

ROYALINE OIL  
THE GREAT  
ANTISEPTICFOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA &c.  
25¢ \$1.00 MONEY BACK IF YOU WANT IT.

## BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss.,  
says: "Royaline Oil is the best and  
cheapest Antiseptic I have used for  
myself or in my stables."

Pleasant as a perfume. Strong to  
the others, add water to suit and save  
dealers in medicines.

For Constipation, Biliousness and Headache, Panol Liver Regulator is  
best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

## BEST ALL-ROUND MEDICINE.

Mr. F. C. Parker, Hillsdale, La.,  
says: "Royaline Oil is, in my opin-  
ion, the best all-round medicine I ever  
saw. I find it the best seller as an  
Antiseptic."

case pain. If you want it weak, like  
your money. Sold by druggists and

## DINING CAR SERVICE.

Mobile and Ohio Reduces Time to St.  
Louis.

"The Mobile and Ohio Railroad is en-  
gaged in a commendable effort to annihi-  
late space between this city and St. Lou-  
is, and, beginning Sunday, August 31st,  
it will materially shorten the time taken  
to traverse the distance between the two  
cities by the way of Meridian. And this  
date, too, will mark the inauguration of  
dining car service à la carte, on this line.  
This innovation will be a welcome one to  
travelers, who heretofore have been sub-  
jected to the abomination of taking their  
meals on the catch-as-catch-can plan at  
meal stations along the route. Passen-  
gers, by means of this new service, will  
be enabled to eat when they feel disposed,  
eat what they want at their leisure and  
pay only for what they order, with a  
choice of anything in the gastronomic  
line from a cup of coffee to a course din-  
ner.

These new dining cars, by the way, are  
to be veritable palaces, fitted with every  
possible convenience known to modern  
railroad traffic. The decorations are of  
a superb order and the cars are bril-  
liantly illuminated with incandescents,  
while a plentiful supply of electric fans  
will keep the atmosphere at a comforta-  
ble temperature, no matter how high the  
mercury may soar outside the cars.

The cuisine will leave nothing to be de-  
sired, and in this particular little more  
need be said than that it will be on a  
scale that will excel that of the Mobile  
and Ohio's eating house at Artesia, Miss.,  
and which gave that hostelry the reputa-  
tion of serving about the best meal to be  
had on the line of any railroad in the  
United States.

One of the most striking as well as  
pleasant features of this service is the an-  
nouncement by the management that it  
will make of the dining car service mere-  
ly a convenience for the traveling public,  
serving everything at as near cost as  
possible, with no desire to make the ser-  
vice a source of profit to the company."  
—From "The Times-Democrat," New Or-  
leans, La., August 29th, 1902.

## SPICKARD'S

ONE CENT  
HEADACHE CURE  
IS NOW IN THE LEAD.

The following is a testimonial volun-  
tarily furnished by Rev. T. J. Bailey, editor  
of THE BAPTIST:

"It affords me pleasure to certify that  
the above preparation is an unfailing  
cure for nervous or sick headache, espe-  
cially when caused by a disordered stom-  
ach."

10 cts. per package. Call on or address

DR. S. SPICKARD,  
334 W. Capitol St., Jackson, Miss.

Take the  
G. & S. I. R. R.  
Quickest and Best.

Connects with trains in all directions  
at GULFPORT, HATTIESBURG  
and JACKSON.

Through Line to Gulfport, Miss.  
The New Port of the South

## DOUBLE DAILY SERVICE.

Short Line between Jackson and the  
Gulf. Making close connections with  
trains for all points from

GULFPORT, HATTIESBURG, JACKSON.  
Two Through Trains Daily.

No. 2.	No. 4.
Leave Gulfport, 6:45 a. m.	3:55 p. m.
" Hattiesburg, 10:10 a. m.	7:15 p. m.
Arrive Jackson, 2:00 p. m.	11:05 p. m.
No. 1.	No. 3.
Arrive Gulfport, 11:15 a. m.	10:00 p. m.
" Hattiesburg, 8:15 a. m.	6:35 p. m.
Leave Jackson, 4:35 a. m.	2:40 p. m.

These trains are arranged with a view  
of making all desirable connections at  
GULFPORT, HATTIESBURG, JACKSON.

Parties can leave Jackson in the after-  
noon and reach Mobile or points on the  
Gulf Coast the same night, or take the  
L. & N. Coast train in the morning and  
go to interior towns without lying over  
in Gulfport.

## 1000 Mile Tickets

GOOD FOR ONE YEAR \$25.00.

For further particulars call on or address

Thos. P. Hale,

General Passenger Agent,  
Gulfport, Miss.EXCURSIONS  
To The West.

The IRON MOUNTAIN ROUTE will  
sell round trip tickets to points in Arkan-  
sas, all points in Texas, Oklahoma and  
Indian Territory, at one fare plus \$2.00  
for the round trip. Tickets will be on  
sale June 3, 17, July 1, 15, August 5, 19,  
September 2, 16, and October 7 and 21.  
Tickets will admit of stop-overs at pleas-  
ure on the going trip, 15 days, and be  
good three weeks to return.

The Iron Mountain has free feeling  
chair cars through to Texas without  
change.

For rates and other information, ad-

dress:  
H. D. WILSON, ELLIS FARNSWORTH,  
P. & T. A., T. P. A.,  
314 Main St., Memphis, Tenn.

## A Legend With a Moral.

There is a pretty story which  
tells how the seven stars came to  
form the Dipper.

Once, in a country far away,  
the people were dying of thirst.  
There had been no rain for  
months. The rivers and springs  
and brooks had all dried up.  
The plants and flowers had with-  
ered and died. The birds were  
so hoarse that they could not  
sing. The whole land was sad  
and mournful.

One night, after the stars had  
come out, a little girl with a tin  
dipper in her hand crept quietly  
out of a house, and went into a  
wood near by. Kneeling down  
under a tree, she folded her hands  
and prayed that God would send  
rain, if it were only enough to  
fill her little dipper. She prayed  
so long that at last she fell into  
a sleep. When she awoke she  
was overjoyed to find her dipper  
full of clear, cold water, the first  
she had seen for a long time.

Remembering that her dear  
mother was ill and dying of  
thirst, she did not even wait to  
moisten her parched lips, but  
taking up her dipper, she hurried  
toward home. In her haste she  
stumbled, and, alas! dropped  
her precious cup. Just then she  
felt something move in the grass  
beside her. It was a little dog,  
who, like herself, had almost  
fainted for the want of water.  
She lifted her dipper, and what  
was her surprise to find that not  
a drop had been spilt! Pouring  
a few drops on her hand, she held  
it out for the dog to lick. He  
did so, and seemed much revived.  
But as she had poured out  
the water the tin dipper had  
changed to a beautiful silver one.  
Reaching home as quickly as pos-  
sible she handed the water to  
the servant to give to her mother.  
"Ah!" said the mother, "I  
will not take it. I will not live  
anyhow. You are younger and  
stronger than I." As she gave  
the servant the dipper it changed  
into shining gold.

The servant was just about to  
give each person in the house a  
spoonful of the precious water  
when she saw a stranger at the  
door. He looked sad and weary,  
and she handed him the dipper of  
water. He took it, saying,  
"Blessed is he that giveth a cup  
of cold water in my name." A  
radiance shone all about him, and  
immediately the golden dipper be-  
came studded with seven spark-  
ling diamonds. Then it burst  
forth into a fountain, which sup-  
plied the thirsty land with water.  
The seven diamonds rose higher

and higher until they reached  
the sky, and then they changed  
into bright stars, forming the  
Great Dipper, ever telling the  
story of an unselfish act.—Our  
Young Folks.

A physician, being asked by a  
patient if he thought a little spir-  
its now and then would hurt  
him much, replied: "I do not  
know that a little occasionally  
would hurt you much, but if you  
don't take any it won't hurt you  
at all." You are every way bet-  
ter without it. Let it be known  
that you are a teetotaler. Imitate  
the example of the locomotive.  
He runs along, whistles  
over his work, and yet never  
takes anything but water to wet  
his whistle.

William Gillette, the actor,  
hired an old yacht one summer  
for a cruise on the sound. One  
day his party drifted leisurely  
toward a point of land where  
sat a solemn Yankee, fishing. In  
a few hours the boat passed the  
point, and the fisherman asked,  
"Where are ye from?" "New  
York," replied Gillette, with a  
yachtsman's pride. "How lang?"  
"Since August 1." After a pause  
a voice over the water asked,  
"What year?"

The temperance committee of  
the Wesleyan Methodist Confer-  
ence, at a meeting in Manches-  
ter, England, not long since pre-  
sented Lady Isabel Somerset  
with an address expressing grati-  
tude and admiration for the  
splendid services she has ren-  
dered the temperance cause. Lady  
Somerset responded with an  
appeal for more zealous action  
on the part of the church against  
the liquor traffic.

## \$100 Reward \$100.

The readers of this paper will be pleased  
to learn that there is at least one dread-  
ed disease that science has been able to cure  
in all its stages, and that is Catarrh.  
Hall's Catarrh Cure is the only positive  
cure known to the medical fraternity.  
Catarrh being a constitutional disease,  
requires a constitutional treatment.  
Hall's Catarrh Cure is taken internally,  
acting directly upon the blood and mu-  
cous surfaces of the system, thereby de-  
stroying the foundation of the disease,  
and giving the patient strength by build-  
ing up the constitution and assisting na-  
ture in doing its work. The proprietors  
have so much faith in its curative pow-  
ers, that they offer One Hundred Dollars  
reward for any case that it fails to cure.  
Send for list of testimonials.  
Address, F. J. CHENEY & Co., Toledo, O.  
Sold by Druggists, 75¢.  
Hall's Family Pills are the best.

## CANCER

LUPUS, ULCERS, TUMORS and  
OLD SORES  
Cured by ANTITOXINE the best home  
treatment ever discovered. No pain,  
no danger. Full proof, testimonials  
and particulars sent free. Address  
DR. R. REGISTER,  
420 Main St., Memphis, Tenn.

Your Home Is Not  
Complete

Unless you have a Piano or an Or-  
gan in it. Either will help to make  
it attractive to your children and  
make them enjoy their evenings at  
home. We sell both in such a way  
that you can have no excuse for not  
buying one. We generally make the  
terms to suit the purchaser. Our  
line is so varied in price, quality and  
style that we know we can suit all.  
We sell the following celebrated  
makes: Baldwin, Ellington, Ham-  
ilton, Howard, Kimball, Hobart M.  
Cable, and other Pianos. Kimball  
reed and pipe, and Burdett Organs.  
We also carry a full line of  
small musical instruments and  
sheet music. If you are in the  
market for anything in our line, just  
drop us a postal card and we will  
send you catalogues with prices and terms. Mail orders will receive our prompt  
attention.

## Patton &amp; White,

318 EAST CAPITOL STREET

JACKSON, MISS.

## Mississippi College.

The Old Reliable.

FOUNDED 1826.

Of course you know of the large increase of endowment which  
has been made in the last twelve months. We now want

300

first-class Boys and Young Men. This College has developed Gov-  
ernors, Congressmen, Senators, Judges, great Physicians, great  
Lawyers, great Preachers, great Educators, great Business Men—  
great men in almost every honorable calling.

Let the Boys Come!  
Let the People Help!

and we will do a still greater work in the future. Session of  
1902-3 opens September 11th. Expenses Reasonable.

Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

## BAPTISMAL PANTS.

STANDARD QUALITY at  
FACTORY PRICES.Write to THE BAPTIST,  
JACKSON, MISS.

\$100—Dr. E. Detchon's Anti-Diuretic  
may be worth to you more than \$100 if  
you have a child who soils bedding from  
incontinence of water during sleep.  
Cures old and young alike. It arrests  
the trouble at once. \$1. Sold by Ful-  
gham & Co., druggists. Mail orders  
promptly filled.

DR. J. W. KEY,  
DENTIST.Rooms over Western Union Telegraph  
Office







## WOMAN'S WORK.

## Woman's Central Committee.

Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. Woods,  
Secretary, Meridian.

[All communications for this department should be sent to Mrs. L. Johnson, Clinton, Miss., who conducts the Woman's Page.]

## To the Ladies Attending Central Association.

DEAR SISTERS: It is with love, interest and gratitude that we extend to you this our annual greeting. The love and interest is what we feel for you and our great, good and noble work, but the gratitude, is due the Giver of every blessing, who has dealt so kindly and gently with us since our last meeting.

Our society has, this year, we regret to say, contributed but little to Home or Foreign Missions, though we trust in future we will be more able, more zealous, and more faithful.

We have so long felt the need of a pastor to be with and among us that an effort was made to build a parsonage, which has caused us to need most of our little funds at home. We are glad now to say we will soon be so we can aid in every good work and rest assured we will use every effort and means to the glory and advancement of our Master's kingdom.

May the results of each society gently, but surely "sprinkle the glad tidings from pole to pole" and thus add greater lustre to our crowns, when we receive our final reward.

Mrs. FORE, President;  
Mrs. BLAND, Treasurer;  
Mrs. SIMPSON, Secretary.

## News From Port Gibson.

Women's Missionary Union has been organized here recently and the first work of the society was to arrange for the Sunday School to observe "Mission Day." Programs were furnished by the Sunday School Board, the same being carried out with few alterations. The service was a success in every way. It caused renewed interest in the school, as well as having a very good collection for missions, which was forwarded to the Sunday School Board.

We are going to have J. Spilman and Bro. Leavell with us on the 11th of November, at 2:30 p. m. We invite all Sunday School workers who will not be so fortunate as to have these men

School laborers with them, to be with us on that date, as we expect great things from this institute and wish to share it with sister churches.

Our society is very weak, the church being small, but I take courage from the report of the W. M. S. of Sharon Church of Columbus Association. Surely everyone reading that report of the work of five members must be inspired with new zeal.

We began a revival service yesterday, our pastor, Bro. P. Pool, doing all the preaching. We hope for God's abundant blessing in the work.

Mrs. W. S. VARNADO.  
October 13, 1902.

## A Frontier Home.

Little single-room log cabins, fifteen by twenty feet, often shelter a family of six or eight. One which we visited could be described in a very few words. The family consisted of an old grandmother, a daughter and four children. The only opening for light was the door, but there were many for air, as the family cat could make its exit through several places in the side walls, where the mortar had crumbled away from the logs. At one end a chimney-place with an iron stew-pot and a tea-kettle, and at the other end two beds and a rolled-up mattress, showed the situation of kitchen and bedroom respectively. Two or three hooks held all the family's wardrobe, and on rustic shelves in the corner was some coarse crockery. A deal table and four chairs completed the inventory. Snow and rain had easy access to that home, and the old grandmother said that when the wind was high it frequently lifted the corner of the roof half a foot.

Missionaries meet children of seven or eight years who have never had on a pair of shoes, but

have trudged over miles of frosty ground barefooted, only being kept at home by the deep snows. Many little feet have to be chafed and warmed during the winter months before the mission teacher can call the school to order.

## The Spirit of God in a Frontier Home.

When Christ enters the heart of one of these simple householders, He enters the home also, and a family altar is generally set up, and the evidences of the more abundant life which the Savior's presence brings are plainly manifest. One mountaineer gave this testimony at a little meeting held in a neighbor's house high up on the mountain side: "I

hev tried t' be a Christian for eighteen years. I worked at it harder than I ever worked with mattock or axe. One day the missionary preached, an' I listened; I felt I was a pore lost sinner. He ax't me to pray. An' I prayed the best I could. He ax't me t' hold fam'ly prayer. I told him I was willin' t' do anything that would get me saved. It was a heavy cross fer me t' pray in my fam'ly, but I jest took it up. One day down at the meetin' in Hot Springs Jesus jest seemed t' come before me an' say 'Come unto Me, an' rest.' Since then hev been the happiest days of my life." His wife also bore witness to the change in the home.

## Tetter, Eczema, Salt Rheum, Ground Itch.

"I testify to the wonderful merits of **Tetterine**. It has cured me as sound as a gold dollar. I spent over four hundred dollars for other remedies without relief."—W. M. Tamm, Savannah, Ga.  
Sole at druggists, or by mail from  
**J. T. Shuptrine, Sole Proprietor, Savannah, Ga.**

## FRISCO SYSTEM

## LOW ONE WAY COLONIST RATES.

October 21, November 4 and 18, December 2 and 16.

TO POINTS IN—

Missouri, Arkansas, Texas,  
Indian and Oklahoma Territories.

WRITE FOR FULL INFORMATION.

J. N. CORNATZAR, Div. Pass. Agent,  
MEMPHIS, TENN.

## GOOD TO LOOK AT

As well as good to eat, are the fowls bred to the standard. Healthy, vigorous and abundant egg producers—are the famous

## BARRED ROCKS.

Eggs \$1.50 per setting of 15. Write for particulars of fowls.

W. R. TATE, Breeder,  
Goodman, Mississippi.

## Dyspepsia Cured.

If you want to be cured of Dyspepsia all you have to do is to write us about it. **MOON'S DYSPEPSIA CURE** has no equal. It arouses a Torpid Liver, acts gently on the Kidneys, purifies the blood, instantly relieves Sick Headache. It is in a liquid form, thereby preventing evaporation of the most essential ingredients. Do you want to be cured? If so, write us.

MOON'S MAGNETIC MEDICINE CO., Chattanooga, Tenn.

## TEMPERANCE.

BY W. H. PATTON.

## Good Men.

Did you ever think about what good men liquor sellers are required to be? The liquor seller must be a good, moral man. He must give bonds that he will behave himself and keep a good place for the manufacture of drunkards, in a nice, respectable manner. All mischief must be done according to law. Luther Benson wanted to know what he would do with his moral character while he was selling liquor.

## Prohibition in the South.

Testimony from Mississippi shows that nowhere has prohibition been so great a boon as among the negroes of the South, while it has added to the material comfort of the white population. When saloons existed it was almost impossible to keep help, and large families were destitute because of drunkenness, while now men who were in rags, under saloon rule, are prosperous and happy. Counties which are free from the yoke could not be induced to again license the liquor traffic. The best part of this is, according to a contemporary, that in Mississippi the best men of all parties advocate prohibition. It is kept outside of all party divisions.—Union Signal.

## Prohibition.

Prohibition is a constant educative force in a State where it prevails. Some people say that such a law is a good thing, but people need to be educated up to it. How educated up to it? How are we going to be educated up to Prohibition without Prohibition and except by Prohibition? Law educates. I have heard mothers say, "Bill, you must not go in the water until you learn to swim." How can a boy become a swimmer, except by going into the water? How can you make a farmer out of a boy, except by putting him on a farm and having him do farm work? There always has to be a beginning in anything. All beginnings are crude and incomplete. This is the way of life everywhere. So is it then in regard to Prohibition.

People who are always talking about getting ready will never be ready. The way to get educated up to Prohibition is to begin with Prohibition.

First, let the State, as such,

put itself in the attitude of legal hostility to the liquor business. Then let the temperance people in every community organize for the purpose of enforcing the law. That is the way to educate. An active campaign with Prohibition in view and made the issue would develop more temperance sentiment in the State than twenty-five years of moral suasion under license.

But we are told that Prohibition cannot be enforced. The supreme question with which every individual is confronted, is not whether Prohibition can be enforced, but is it right? If neither you nor I can put a stop to the liquor traffic, God will not hold us responsible for what we cannot do. But you and I can put ourselves in an attitude of hostility to the business, and throw what influence we have against it. For that God will hold us responsible. The question of the annihilation of the liquor traffic is one thing; the question of opposing it is another thing. If those that have their names on the church book and claim to be the children of God will each one do what they can to oppose it, it will be a very short time before the legal sale of whisky will be a thing of the past.

Examination of the records of the coroner's office of Chicago shows that the number of deaths due to alcoholism and the saloon evil is steadily diminishing since the enforcement of the midnight-closing law in January, 1901.

Coroner Traeger gave out the figures which disclose the fact that in similar periods of time before and after the issuance of the order to close at midnight the number of cases traced to this source has decreased almost 30 per cent.

## Cures Rheumatism and Catarrh. Medicine Sent Free.

Send no money—simply write and try Botanic Blood Balm at our expense. Botanic Blood Balm (B. B. B.) kills or destroys the poison in the blood which causes the awful aches in back and shoulder blades, shifting pains, difficulty in moving fingers, toes or legs, bone pains, swollen muscles and joints of rheumatism, or the foul breath, hawking, spitting, droppings in throat, bad hearing, specks flying before the eyes, all played out feeling of catarrh. Botanic Blood Balm has cured hundreds of cases of 30 or 40 years' standing after doctors, hot springs and patent medicines had all failed. Most of these cured patients had taken Blood Balm as a last resort. It is especially advised for chronic, deep-seated cases. Impossible for any one to suffer the agonies or symptoms of rheumatism or catarrh while or after taking Blood Balm. It makes the blood pure and rich, thereby giving a healthy blood supply. Cures are permanent and not a patching up. Drug stores, \$1 per large bottle. Sample of Blood Balm sent free and prepaid, also special medical advice by describing your trouble and writing Blood Balm Co., Atlanta, Ga.

## MOZLEY'S LEMON ELIXIR.

## A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.  
.50 cents and \$1.00 a bottle at druggists.

## Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.



## JUDSON INSTITUTE,

Marion, Alabama.

FIRST BAPTIST COLLEGE EXCLUSIVELY FOR YOUNG WOMEN IN THE UNITED STATES.

## Faculty.

Twenty-six officers and teachers from best colleges and conservatories in Europe and America. Teachers selected for technical skill, moral worth, social excellence and Christian Devotion.

## Courses of Study.

Regular college courses in Literary and Scientific Departments, Music, including Pipe Organ, Piano, Voice and Violin; Art and Elocution. Special attention given to the study of the Bible and Missions.

## Equipments.

Commodious Buildings, lighted with electricity, abundantly supplied with excellent artesian water on every floor; hot and cold baths and modern conveniences. Libraries, Reading-Room, Laboratory, Gymnasium, Art Studios, etc., admirably equipped.

## Patronage.

Two hundred and twenty pupils, representing twelve States; 186 boarders. Our pupils come from best Christian families.

## Expenses.

The Judson is not a cheap school, but offers the best and charges a reasonable price. Tuition free to daughters of active ministers of the Gospel, and reduced rates for board.

Sixty-fifth Annual Session begins September 25, 1902.

For catalogue address President ROBERT G. PATRICK, D. D., Marion, Alabama.

## KEEP THE BABIES WARM THIS WINTER.

It is cheaper than Doctors' bills, not to mention the work and worry of the Wife. We ship GOOD COAL for both the Household and Factory; also Blacksmith Coal and Foundry Coke.

A Single Carload at Wholesale Price—direct from the Mines. Write for Quotations and Freight Rates.

## Muscogee Coal Co.,

415 Chalfoux Bldg., BIRMINGHAM, ALA.





## Personal.

—Rev. W. C. Grace, of Madison, has just assisted in a great meeting at Humboldt, Tenn.

—Rev. W. C. Grace, the popular Madison pastor, attended the recent session of the Tennessee Convention.

—Dr. W. T. Lowrey writes: "The enrollment of students in Mississippi College now stands at 273, and others are expected. Surely the outlook is bright for our honored institution."

—We acknowledge a very kind invitation from Dr. J. B. Gambrell to attend the Baptist General Convention of Texas, to convene in Waco on Nov. 1. If possible, we shall accept the invitation.

—Be sure to read over very carefully the column advertisement of the Bookery. This is the place to purchase Christmas goods and toys of all desirable descriptions, and also every convenience in housekeeping.

—Pastor Warborough preached a fine sermon last Lord's day of the city of church members to hold up the pastor's hands, and took a collection for Ministerial Education. In the evening baptized two.

—The Mississippi Springs Baptist Church will observe Thanksgiving day, Bro. Crawford, of Clinton, will preach at 11 a. m. There will be dinner on the ground, after which Prof. Chas. H. Brough and Bro. Shepherd will speak.

—Dr. B. W. Spilman is in the State in the interest of the Sunday School work. Every one who can ought to hear this prince among Sunday School teachers. He began at Blue Mountain on the 1st inst. and will continue in the State for some time yet.

—At Picken last week, James Petram carrying Howe's show was pulled out from the station, some persons belonging to the troupe fired and killed Tom Johnson without any warning or provocation, so far as we can learn. It was a sad death, and we extend to the bereaved family our condolence and prayers.

—Dr. B. D. Gray, president of Georgetown College, Ky., has recently made a short visit to Mississippi. He officiated at the marriage of one of Capt. W. C. Ratliff's daughters. We did not have the pleasure of meeting him, but learn that he is looking well and in good spirits. Mississippi honors herself in honoring this son.

—Every woman may see a lady and attractive table with the "open stock" patterns of decorated china and porcelain which The Rose of Jackson is exhibiting. These wares and prices bring the opportunity to all. They are making an attractive offer of a dozen tea plates free to purchasers of 100 piece dinner sets. See their advertisement "Accident Insurance" policy goes with every dinner set sold by The Rose.

—Geo. W. Carlisle, State Senator, has presented his resignation, to take effect Nov. 1st, giving out the statement that the responsibilities of the office are too great for the remuneration. It has just been announced that Thos. B. Lampton, a young man of Magnolia, has been appointed by the Governor to succeed Mr. Carlisle. Mr. Lampton is a graduate of our University, 33 years old, a fine business man, and married.

—Prof. J. T. Henderson, president of the late Tennessee Convention, was elected to the office of corresponding secretary of the State Board of Tennessee, recently made vacant by the resignation of Dr. A.

J. Holt from that position. At present, Prof. Henderson is president of Carson and Newman College, and is experiencing some difficulty in deciding between these two positions open to him.

—Dr. W. A. Clark, editor of the Arkansas Baptist, and who has been rather severe in his strictures on alien immersionists of late, seems to have been trimming close at home, if the statement is true that his wife was immersed by a Methodist minister and received into the First Baptist Church of Little Rock upon that immersion. Consistency at home is a rare jewel. And yet Bro. Clark is not to be held accountable for what his wife believes and does.

—The editor and family acknowledge receipt of invitation to be present on Dec. 3rd, at the marriage of Miss Marye Creighton Williams, of Grenada, to Mr. Thomas L. Croom, of Little Rock, Ark. The ceremony will be performed by Dr. J. B. Gambrell, of Dallas, Texas, who is an uncle of the accomplished bride. The couple will be at home at their residence, 113 South Cross Street, Little Rock, after Dec. 5. May God's kindly hand ever lead them.

—Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-nine applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

—Dr. Chas. A. Barber, specialist, has located permanently in Jackson. His commodious rooms are in the Century Building. He is thoroughly equipped for his line of work. When, after general practice in Brookhaven for five years, he determined to limit his practice to specialties, he took a thorough course of training in New Orleans, and holds a diploma for his special line of work. Call on him when in the city, or write him. He will give you prompt attention and satisfactory service. See his card in another column. It will be found regularly in this paper. We commend him to the public generally.

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### What Theodore Roosevelt Says.

An article on "The Presidency," by Theodore Roosevelt, to be published in the November 6th issue of The Youth's Companion, will be of great public interest. When the article was written Mr. Roosevelt had not even been nominated for the Vice-Presidency.

Nothing was then further from his thought than that he would so soon exercise the great powers which are entrusted to the President of the United States.

In view of the circumstances the article possesses an importance more than ordinary, and it will be eagerly looked for. The number of The Youth's Companion containing it, and all the subsequent issues of 1902, will be sent free to new subscribers from the time their subscription of \$1.75 is received for the 1903 volume. The new subscriber will also receive The Companion Calendar for 1903, lithographed in twelve colors and gold. Full illustrated Announcement of the

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